

A
L E T T E R
T O T H E

People of Haworth Parish.

B Y
I S A A C S M I T H, M. A.

Occasioned by
His late S U S P E N S I O N.

Therefore, Brethren, stand fast, and hold the Traditions which ye have been taught, whether by Word, or our Epistle. 2 Theff. ii. 15.



L O N D O N:
Printed in the Year M. D C C. X X X I X.

Henry Smith Book

A
LETTER

TO THE

People of Massachusetts

BY

JACOB SMITH, M.A.

Original

THE LATE SUSPENSION

of the Habeas Corpus Act, and the
other measures taken by the
Government, &c. &c.

1850

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T H E
C O N T E N T S.

Par.	Page
i. <i>T H E</i> Introduction	I
ii. <i>Of</i> Afflictions	2
iii. <i>I have been the</i> Cause	ibid.
iv. <i>And you have been the</i> Cause	3
v. <i>Good done</i>	ibid.
vi. <i>Boasting over</i>	4
vii. <i>Our Saviour's</i> Sufferings	6
viii. <i>The</i> Torments of Hell	8
ix. <i>The Misery of the Damned at the Day of Judgment</i>	9
x. <i>Sin its own Tormentor</i>	10
xi. Hell	

The C O N T E N T S.

Par.	Page
xi. <i>Hell upon Earth</i>	11
xii. <i>The Christian Warfare</i>	12
xiii. <i>A Death-Bed Repentance</i>	13
xiv. <i>The Joys of Heaven</i>	15
xv. <i>The Happiness of the Glorified</i>	17
xvi. <i>The Happiness of the Saints at the Resurrection</i>	18
xvii. <i>Heaven upon Earth</i>	21
xviii. <i>A dying Saint</i>	23
xix. <i>How to be saved</i>	26
xx. <i>The Epistles of the Apostles</i>	28
xxi. <i>Against Law-Suits and Revenge</i>	31
xxii. <i>Of Peace and Love, &c.</i>	33
xxiii. <i>Obedience to Civil Powers</i>	36
xxiv. <i>The Duty of Clergy and Laity</i>	ibid.
xxv. <i>The Duty of Masters and Servants</i>	37
xxvi. <i>The Duty of Parents and Children</i>	38
xxvii. <i>The</i>	

The CONTENTS.

Par.	Page
xxvii. <i>The Duty of Husbands and Wives</i>	39
xxviii. <i>The Duty of Youth</i>	ibid.
xxix. <i>The Duty of Manhood</i>	40
xxx. <i>The Duty of Old Age</i>	ibid.
xxxi. <i>Of Charity and Alms</i>	41
xxxii. <i>Of Diligence and Recreations</i>	42
xxxiii. <i>Against Drunkenness and Excess</i>	43
xxxiv. <i>Against Uncleaness, Fornication, and Adultery</i>	44
xxxv. <i>Against Passion and Pride</i>	45
xxxvi. <i>Against common swearing</i>	46
xxxvii. <i>Against cursing</i>	47
xxxviii. <i>Against Lying and Perjury</i>	ibid.
xxxix. <i>Of the publick Worship of GOD</i>	48
xl. <i>Of the Lord's Day, and the Duties to be performed therein</i>	49
xli. <i>Of</i>	

The CONTENTS.

Par.	Page
xli. <i>Of private Prayer and Meditation</i>	51
xlii. <i>Of Contentment, and against Covetousness, Prodigality, &c.</i>	53
xliii. <i>The Conclusion</i>	55





A
L E T T E R
T O T H E
People of *Haworth* Parish.



HEREAS (my good
Neighbours and *Bre-*
thren in CHRIST JE-
sus,) it hath pleased
GOD Almighty, in his
Providence, to remove me for a Sea-
son from you, so that now I am
not permitted to speak to you from
the *Pulpit*, as has been usual for some
Years by past ; I account it my
bounden *Duty* to instruct you by
Epistle, and to bring to your *Re-*
membrance what Things you have

I.
The In-
troduc-
tion,

B

heard,

heard, and been taught, when I ministered among you, in much *Weakness*.

II.
Of Afflic-
tions.

Affliction cometh not forth of the *Dust*, neither doth *Trouble* spring out of the *Ground*: Wherefore, without reflecting on the *Malice* and *Wickedness* of *Devils* or *Men* in this *Case*, I desire that both you and I may impartially look at ourselves, and sincerely consider, if We have not been the *meritorious Cause* of what has befallen us; which I hope and desire may not be the *Avenges* of a just and angry *GOD*, but the loving *Correction* of a merciful and compassionate *Father*.

III.
I have
been the
Cause.

And if I, first, look at myself, I must confess, with weeping *Eyes*, I have not been so careful and diligent in *Doctrine* and *Life* as I ought to have been: Therefore the *Lord* is holy in all his *Ways*, and righteous in all his *Works*; and I am
punished

punished infinitely less than what my *Sins* deserve: not to make Mention of that *Fault*, (whether great or little, I leave the *World* to judge,) or rather *Misfortune*, for which I now lie under the *Censure* of *Suspension* from the *Ministry*.

And as for your *Part*, those *Gospel Truths* which were preached unto you, with *Plainness* and *Sincerity*, were become so cheap and common, (I wish I be mistaken,) as practically to be esteemed by you *small* and *inconsiderable*; they having little *Influence* on your *Hearts* and *Lives*; so that you were become neither *cold* nor *hot*: Therefore your *Candlestick* is removed out of its *Place*.

IV.
And you
have been
the Cause.

I hope I can truly say, to my great *Comfort* and *Joy*, that some of you, and I heartily wish the *Number* was far greater, have, thro' the *Blessing* of God upon my poor *Endeavours*, been delivered from

V.
Good
done.

the Power of *Satan* and * *Darkness*, and translated into the *Kingdom* of our *Lord Jesus Christ*; so that tho' once you were ignorant, and careless in the *Matters* of *Religion* and your *Souls*, yet now you know what you are by *Nature* and *Practice*, and are seriously concerned for obtaining a *blessed Eternity*: And I daily pray, that he who has begun a good *Work* of *Grace* in your *Hearts* will not suffer it to die, and come to nothing, but will continue and perfect it at the *Appearing* of our *Lord and Saviour Jesus Christ*; so that one Day you may be my *Joy* and *Crown* of *Rejoicing*.

VI.
Boasting
over.

But this *Boasting* is almost over when I consider, what *Numbers* in *Haworth Parish* are yet in the *Gall* of

* The *Apostle* primarily means, the *Conversion* of *Heathens* to *Christianity*; but is also to be applied to many who have been baptized, and yet are as ignorant almost, if not altogether, as *Heathens* themselves.

of *Bitterness* and *Bond* of *Iniquity*, Strangers to themselves, Strangers to *GOD* and *Christ*, and Strangers to their *Duty*! (of which also, I believe, most *Ministers* have just *Reason* of *Complaint*.) And what, in the *Name* of *GOD*, can be the *Cause* of this *Stupidity*? Is it some *fatal Decree* of *Damnation* which presses down your *Souls* to this *Earth*, so that you cannot look up unto *Heaven*? No, *GOD* in *Christ* is not willing that any of you should perish, but that all should come to *Repentance*, and live. Is it the Want of the *Means* of *Grace*, and the *Privileges* of the *Gospel*? No, says *Christ*, What could I have done more for this *Vineyard*, than what I have done? Where then lies the *Fault*? O *Israel*, thou hast destroyed thyself, but in me is thy *Help*. You will not come to the *Blessed Jesus*, that you may have *Life*! How often would a compassionate

passionate *Saviour* have long since gathered you to himself, and you would not? But you still hold fast *Deceit*, and refuse to return!

VII.
Our Savi-
our's Suf-
ferings.

Sometimes by the *Cords* of a *Man*, and the *Bonds of Love*, in the *Bowels* of a dying *Redeemer*, I have with *Tears of Compassion* striven to draw you to your *Duty*; other whiles, in knowing the *Terrors* of the *Lord*, I have endeavoured to persuade you. How often, in as lively *Colours* as I could draw, have you seen a compassionate *Saviour* weeping, bleeding, sighing, and complaining over you? Have you not heard him groan under the *Weight* of his *Cross*, in carrying it towards the *Foot of Mount Calvary*? and seen him swoon away under the Heaviness of its *Burden*, his *Spirits* being weak and feeble, by sweating *Drops of Blood* on your Account, the Night before, in the *Garden*? Have you not seen him betrayed by
Judas,

Judas, and forsaken by his *Disciples*? spit upon, struck on the *Face*, and whipped till the *Blood* gushed out? You have heard and seen the very *Nails* driven into his *Hands* and *Feet* when he was fixed to the accursed *Tree*! Whilst in his last *Agony* you have heard him call, with bitter *Cries* and *Groans*, upon his Eternal *Father* to comfort and help his dying *Humanity*, did not you also hear him pray for his *Crucifiers*, and for you, who by your *Sins* have crucified him afresh? And shall this most *Innocent Lamb* of *God*, who knew no *Sin*, thus become *Sin* for you, and yet you continue in your *Unbelief* and *Sins*, the *Cause* of these his *Sufferings*, and infinitely more, and greater? Once he took his last Leave of rebellious *Jerusalem*, and in a very little Time he will take his last *Farewel* of you also, if you continue in your *Obstinacy* and *Hardness* of *Heart*, and
leave

leave you in the most dismal *Despair* of the least *Favour*, or one *Drop* of *Water* to cool your scorched *Tongues* in that Lake which burns with *Fire* and *Brimstone* for ever.

VIII.
The Tor-
ments of
Hell.

How often from the *Pulpit* have you been led to the very *Mouth* of *Hell* itself? and in seeing the *Torments* of the *Damned*, have heard the dismal and despairing *Groans* of lost *Souls* cursing the *Day* of their *Birth*, whilst with *Devils* they are tormenting one another with the most *blasphemous Execrations*, and with raging *Fury* and *Anguish* are belching out furious *Complaints* one against another, for having been *Tempters* one of another to *Sin*, *Lewdness*, and *Impiety*! nay, with *weeping*, *wailing*, and *gnashing* of *Teeth*, in vain are crying out for *Mercy*, or that another benign *Sun* of the blessed *Gospel* might rise upon them again, with *Healing* under his *Wings*? But with *thundering* *Avenges*.

Avenges Omnipotent Justice answered, You would not hear *Reproof*, therefore I will for ever laugh at your *Calamity*!

Have not you seen the *Archangel* with speedy *Wing* descending from the lofty *Sky*, and with powerful *Voice* commanding *Attendance* of both *Quick* and *Dead* before the *Judgment Seat* of *Christ*? Have you not seen the *Sun* turned into *Darkness*, and the *Moon* into *Blood*? the *Rocks* rending, and the *Graves* opening, whilst numberless *Numbers* of damned *Wretches* in hideous *Form*, scarce coming, but must come, out of their *Graves*, with ghastly *Looks*, in vain seeking *Refuge*, and with rending *Cries* imploring, to no Purpose, the *Mountains* to fall on them, and to hide them from the consuming *Wrath* of an approaching *Judge*? Nay, you have heard and seen them, with pale *Anguish* and trembling *Despair*, receive and

IX.
The Mi-
sery of the
Damned
at the Day
of Judg-
ment.

obey that final *Sentence* of, Depart ye *Cursed*, into everlasting *Fire*, prepared for the *Devil* and his *Angels* !

X.
Sin its
own Tor-
mentor.

Indeed, if this was not (as certainly it is) the fatal *End* of a Life spent in *Wickedness* and *Folly*, *Sin*, even in this *World*, is its own *Tormentor* ; it being *sensual*, *carnal*, and *devilish*, which only soothes us with *cheating Pleasures*, and deceitfully promises what it can never give : In the very *Height* of fleshly and irregular *Indulgences*, how far are we from *Satisfaction* ? and even cloyed with *carnal Gratifications*, whilst our evil *Appetites* and contending *Passions* continually grow upon us, never to be satisfied, or get enough ! Hence we rush on in pampering our *Lusts* : But, poor *Wretches* that we are, the farther we go, the farther we are from the *End* ! Thus in tossing and tormenting ourselves with *ourselves*,
we

we are continually haunted by these *infernal Fiends*, our sinful *Inclinations*, beyond *Expression* !

For like as the *Devil* rewards his *Vassals* and *Slaves* with racking *Torments* in *Hell*, so *Sin*, his genuine *Offspring*, serves its *obedient Children* with bitter and most disquieting *Reflections* for its *Drudgery* ; when the *Fit* of *Sin* is over, and we come to think *seriously*, it bites like a *Serpent*, and stings like an *Adder*, and we call ourselves *Fools* and *Madmen* a *thousand* times over, for doing such *Things* ; but, God knows, forgetful of our past *Pain*, we are deceived by our *Enemy*, and commit the same *Thing* again and again. To-day we confess our *Sins*, and To-morrow we act as if we had never confessed them at all ; so that this adds fresh *Cuts* to our *healing Wound*, and we become *Terrors* round about to *ourselves* ! How then can we be *proud*, or have one

XI.
Hell upon
Earth.

good *Opinion* of *ourselves*, as long as we live?

XII.
The Chri-
stian
Warfare.

And, *Good GOD!* what shall we do? or how must we act in this *lamentable Case?* We must fight the good Fight of *Faith* under *Jesus Christ*, the great *Captain* of our *Salvation*, who has overcome *Sin* and *Death* upon our Account, that we might overcome both; we must strive against *Flesh* and *Blood*, as well as against our *Enemy* the *Devil*; we must *watch* and *pray*, *pray* and *watch*, that we, by Grace, may overcome *ourselves*, and then we are, thro' *Christ*, the strongest of *Men*; but he who cannot resist *Temptation* becomes a *Reprobate*. We are placed upon the *Stage* of *Life* as *Soldiers*, to fight against the *Enemies* of our *Souls*, and we must either *kill*, or be *killed*; we must either mortify and kill our *Lusts*, or they will mortify and kill us: Unto him that overcometh, says *GOD*, I will give
to

to eat of the *Tree of Life*, which is in the Midst of the *celestial Paradise*, and he shall enter, thro' *Christ Jesus*, into the *Heavenly City*: But unto him that is fearful in this *spiritual Warfare*, and becomes a *Victim* to his *Lufts* and the *Devil*, is prepared the *Blackness of Darknefs* for evermore: Such an one, as he approaches nearer and nearer to an eternal *World*, is miserable, and still more miserable; *Sin* growing upon him, and producing more and more bitter *Foretastes* of a most *dismal Eternity*.

Indeed some, who in their *Life-time* have been dead in *Trespases* and *Sins*, we find lying on a dying *Bed* stupid, and past *Feeling*, and so they drop blindfold into the *Pit of Destruction*. But how often have you seen or heard of a poor *Wretch* who has been led *Captive* by *Sin* and the *Devil* at their Pleasure, when he saw *Death* in its nigh *Approaches* towards him, in the most lament-

XIII.
A Death-
Bed Re-
pentance.

lamentable *Condition*? He seeks for *Mercy* when the *Day* of *Mercy* is over, and knocks, with the *foolish Virgins*, at the *Door* of *Grace*, when it is for ever shut against him; if he looks up unto *Heaven*, *GOD* Almighty, armed with *Vengeance*, is frowning upon him; if he looks under him, *Hell* opens its *Mouth* wide ready to receive him; if he looks before him, *Devils* and damned *Spirits*, his everlasting *Tormentors*, are ready to attend him into *Chains* under *Darkness* unto the *Judgment* of the *Great Day*; or if behind him, his *Sins* fly in his *Face*, and write bitter *Things* against him; thus whilst he is struggling with *Death*, and grappling under the *Pains* of an approaching *Dissolution*, he is torn to pieces with a wounded *Spirit*, which no *Man* can bear, but he, *forlorn Wretch*, must bear! Whilst his *Body* is in the *Grave*, his *Soul* is wandering in the gloomy *Air*,
filled

filled with the most frightful *Apprehensions* and trembling *Anguish*, quaking at the *Thoughts* of the *Day* of *Judgment*; when both *Soul* and *Body* together shall be cast into the *Lake* which burns with *Fire* and *Brimstone* for ever! Oh, *alas*! fain would fly, but knows not whither! If GOD permit, this *Soul* appears, in *frightful Form*, to poor *Mortals*, yet *Pilgrims* upon *Earth*!

But leaving these *dark* and *dismal* *Shades* of *damned Souls*, let us ascend unto the most delightful and pleasant *Paradise* of *glorified Saints*. And how often, in my *Sermons*, have you heard them sing *seraphic* and *melodious Praises* to GOD, and the *Lamb*, who hath washed them from all their *Sins* in his own *Blood*? Whilst I have sought to awaken you by the *Terrors* of an avenging GOD, you know, I have endeavoured to allure and draw you to *Heaven* by *Heavenly Joys*. Therefore often leaving
the

XIV.
The Joys
of Hea-
ven.

the *Threatenings* of the *Gospel*, I have presented you with the *sweet Flowers* of *Elysian Fields*, to take your *Affections* from this *sordid Earth*, to that *Place* where your *Happiness* only dwells. And shall you set your *Hearts* on this *Dung-hill*, when *Crowns* and *Scepters* are offered you? Not like those of *Earthly Princes*, who are *Dust* and *Ashes* as well as *yourselves*, but the *Ensigns* of *perfect Humility*, whereby *glorified Saints* are casting all down at the *Feet* of a *glorified Redeemer*, and ascribing the *whole Cause* of their *Salvation* to him, and to him alone. Thus, like *joyful Mariners*, who by the *Conduct* of a *skilful Pilot* are brought to their desired *Haven*, after having been tossed upon a *tempestuous Ocean*, ready to be swallowed up of the *raging Sea*, and despairing of *Life* itself, praise their *Deliverer*, and the *Thoughts* of their past *Dangers* add repeated *Joys* to their *Safety*;
so

so rejoicing *Saints* arrived at their everlasting *Rest*, in looking back on this *tempting* and *troublesome World*, in which they were in the greatest Danger of being split upon the *Rocks* of *Sin* and *Sorrow*; their past *Difficulties* and *Discouragements*, when brought to their *long-desired Home*, add repeated, and yet repeated *Gladness* to their exulting *Souls*, and the highest *Praises* to *Jesus Christ*, the great *Author* and *Finisher* of their *Faith*!

Have you not seen *Blessed Jesus* with *Complaisance* beholding the whole *Heavenly Choir*, and they seeing, with the highest *Ecstasy*, his *glorified Humanity* darting forth bright *Rays* of growing *Comfort*, to their everlasting *Solace*? As the whole of that *blessed Company* are perfectly *happy*, so every one enjoys perfect *Happiness*. As the Whole rejoices at the *Glory* and *Felicity* of every *Individual*, so, every *Indi-*
D dual,

XV.
The Happiness of
the Glorified.

dual, tho' in the lowest *Station*, is filled with *Thankfulness* and *Rejoicing* for the *Blessedness* and *Splendor* of the *Whole*; so that as the *Happiness* of the *Whole* is the *Happiness* of every one, they mutually enjoy the *Happiness* one of another eternally; and as their *Capacities* are enlarged to receive *fresh springing Joys* without *Cloy*, they possess unmixed *Delights* without *Allay* for evermore! But, alas, poor *Mortals*, borne downward with *Bodies* of *Sin*, and *Death*, can rise little higher in contemplating these *Things*, than the *Desire* of enjoying *them*! and they only shall know what *Heaven* means, who are accounted worthy to have *Part* in the *first Resurrection*.

XVI.
The Happiness of
the Saints
at the Resurrec-
tion.

With *Faces* full of *rapturous Joy* I have presented to your *View*, blessed *Saints* rising out of their *Graves*, and regardless of *Nature's Dissolution*, whilst the *Heavens* depart with a great and cracking *Noise*, and the
Elements

Elements melt with fervent *Heat*, fixing their *Eye* on Blessed *Jesus* coming in the *Clouds* of *Heaven* to restore their *Bodies* immortal! and make them like, if not superior, to *Angels* themselves, as they with *Christ* shall judge the *World*. With what *Acclamations* shall they see him! and with what unconceivable *Joy* and *Gladness* shall they, in speedy *Flight*, ascend out of the silent *Dust* to meet their dear *Lord* in the *Air*, being made as quick as *Thought* itself, or as the *Lightning*, which shines from one *End* of *Heaven* to the other *End* thereof! Thus transported with *Joy*, without *Passion*, whilst they are receiving from *Christ Jesus* an hearty *Invitation* into everlasting *Habitations*, this *Earth* is by *Fire* purified, and prepared for their never ending *Entertainment*. By the first *Adam* it was, indeed, made *Desolation*, and a most barren *Wilderness*; but by the second

A LETTER to the

Adam it shall be restored to a *primitive Paradise*, in its first *Charms* and *Beauty* ; all *Creatures* whatsoever, all *Herbs*, *Trees*, and *Plants*, all *Beasts* of the *Field*, *Fowls* of the *Air*, and *Fishes* of the *Sea* ; in one Word, every *Creature* which has been, and now is waiting for the *glorious Liberty* of the *Children of GOD*, shall then be let loose from the *Bondage* of *Pain* and *Disorder*, and with the greatest *Harmony* and *Agreement* conspire with, and in some *degree* partake of the *Happiness* of the *Glorified* ; that so *Heavenly Saints*, in descending from *Heaven* to this *Earth*, may see, and entertain themselves with, and praise *GOD* for his *Goodness* and *Power* in the *first Creation*, and *JESUS CHRIST* for restoring all *Things* as they were at their first *Formation* ; and in ascending with growing *Joy* to *Heaven*, they shall perfectly know and express, in their everlasting

ing

ing *Hallelujahs*, the *Love* of *Christ Jesus* towards them in their *Redemption*, and adore the *Riches* of his *Grace* eternally ; so that both *Heaven* and *Earth* shall found and resound with their never-ceasing *Thanksgivings* for ever.

Indeed, if there be any *Thing* on this *mortal Earth* which bears the least *Semblance* to *Heaven*, where shall we find it but among the truly *Religious*, whose *Conversation* is in *Heaven*? Turn you which *Way* you will, and tell me, if you can see any *Glimmering* of *solid Happiness* any where else, but in those *Satisfactions* which flow from the *Fear* and *Love* of *G O D* and *CHRIST JESUS*? from a *holy* and *heavenly Life*, and frequent *Communion* with *Angels*, and the *Spirits* of *just Men* made perfect? By these *Things* the *Candidates* of an *Heavenly Country* have the *Foretastes* of future *Happiness*, which
they

XVII.
Heaven
upon
Earth.

they shall enjoy in *Perfection*; so that before they are put into the *Possession* of it, tho' *Pilgrims* upon *Earth*, they go on their *Way* rejoicing in *Hopes* of the *Glory* of *GOD*! Tho' they labour under many *Pains*, and meet with *Discouragements*, *Disappointments*, *Troubles*, and *Afflictions* in their *Journey* Homeward, yet these they bear with *Patience*; knowing that *Weeping* will endure for a *Night*, but *Joy* cometh in the *Morning*. Tho' *Devils* and *wicked Men* are permitted to stop and hinder them in the *Way* and *Work* of their *GOD*, yet they are not *disheartened* or cast down; being assured that He, who can bring *Good* out of *Evil*, designs these *Misfortunes* one *Way* or other for the best, and hereafter they shall have *Occasion* to bless and praise him for the same for ever. If *Troubles* external and internal lie heavy on them, they pray, with *Submission* to

to their *Heavenly Father's Will*, that this *Cup* may pass from them, or be sanctified to their *spiritual* and *everlasting Welfare*: Nay, they rejoice that in suffering they are made, in some *degree*, like unto *Blessed Jesus*, that in a little Time they may also reign with him; so that as they know they must follow him bearing their *Cross*, it is nothing but what they expected in this *World of Sin and Sorrow*, wherein if they throw off one *Cross*, another will immediately succeed it: Therefore with *Courage* and an *holy Resolution* they press forward, thro' a *Throng of Difficulties*, towards their *everlasting Rest*.

And now behold such an *One* almost at the *End* of his *Journey*, and with *Moses* placed on the *Top* of *Mount Pisgah*, to behold the promised *Heavenly Country*! *DEATH* is perfectly welcome to him, and he hugs it with *Joy* and *Gladness*,
as

XVIII.
A dying Saint.

as it really is the best *Friend* he ever met upon *Earth* ! It is indeed the last *Enemy* to *Nature* ; but to this blessed *Soul* it is only sent as a *Messenger* to call him Home to his *Heavenly Father's House* Above ! Hence, like a weary *Traveller*, fatigued with the *Badness* and *Difficulties* of the *Way*, filled with *Briars* and *Thorns*, *Waier* and *Dirt*, whilst falling *Rains*, with *Thunder* and *Lightning*, almost cover him, the nearer he comes to the *End* of his *Journey*, the gladder he is ; so this blessed *Soul*, travelling towards *Heavenly Mansions*, wearied with the *Troubles* and *Afflictions* of this tempting and *ill-natured World*, the nearer *Heaven* he comes, the more he exults and rejoices with *Joy* unspeakable, and full of *Glory* ; thus like the low descending *Sun*, setting without a *Cloud*, and in its full *Lustre*, this *happy Person* is filled with *Faith*, *Hope*, and *Charity*,
which

which shine bright, and still more bright, as he departs hence into everlasting *Light* and *Happiness*! Indeed, sometimes we find the *Case* otherwise, and very good *Christians* at the Time of their *Dissolution* are doubtful and timorous; but *Eternal Goodness* suffers it thus to be, to teach us *Humility*, both living and dying, and for their greater *Comfort* and *Solace*. For like unto a *Traveller*, who is going in the right *Road* to the *Place* he aims to arrive at, is still full of *Doubts* and *Fears* that he is wrong, yet, all at once, and on a sudden, he hears his nearest and dearest *Friends* and *Relations*, who have long wished for his *Company*, inviting him to their *Home*, and they mutually embrace one another with the most melting *Expressions* of *Joy* and *Gladness*; so this *Soul*, filled with *Humility*, unexpectedly finds *Heaven* to be *Heaven* indeed, when let loose

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from the *Bondage* of this *Corruption*, he sees glorified *Saints* and *Angels*, with whom he conversed upon *Earth*, and who have been rejoicing at his *Conversion* and *Perseverance*, with the loudest *Praises* and *Thanksgivings* introducing him into their perfectly happy *Society*, and everlasting *Habitations*!

XIX.
*How to be
saved.*

But by this Time you are thinking, and ready to say, What shall we do, that we may be saved? Believe on the LORD JESUS CHRIST, and you shall be saved. He is the only *Author* and *Foundation* of *Salvation*, both *spiritual*, from *Sin* in this World, and *eternal*, from *Damnation* in the next. And whoever builds his *Hopes* of *Salvation* on any other *Person* or *Thing*, is building on the *Sand*, and will at last find himself miserably mistaken; for there is none other *Name* under *Heaven* given among *Men*, by which we must be saved,
but

but by *Jesus Christ*, and by him alone ; neither is there *Salvation* in any other. Thus by *Grace* you are saved thro' *Faith*, and that not of *yourselves*, it is the *Gift* of *GOD*, that he is made unto you for *Justification*, *Sanctification*, and eternal *Redemption*. What then, shall we sin that *Grace* may abound ? or turn the *Grace* of *GOD* in *Christ Jesus* into *Wantonness* ? *GOD* forbid ! How shall we, who are redeemed from, and dead unto *Sin*, continue any longer therein ? Indeed we find the *Flesh* lusting against the *Spirit*, and the *Spirit* against the *Flesh* ; so that we know by woful *Experience*, we cannot by our *own Strength* do the *Things* which we would ; but thro' *Christ* strengthening us, we can do all *Things*, even overcome *ourselves*, and our Enemy the *Devil* : Therefore *Thanks* be to *GOD*, who giveth

us the *Victory*, thro' our *Lord Jesus Christ* !

XX.
The Epi-
stles of the
Apostles.

Look at all the *Epistles* of the *Apostles* contained in the *New Testament*, or in the earliest *Records* of *Antiquity*, whether written to particular *Persons*, particular *Churches*, or to the *Catholic Church* [in general,] and do not they always, in the first Place, lay down *Christ Jesus* as the *meritorious Cause* of *Salvation* and eternal *Redemption*? upon which they build all their following *heavenly Teachings* and *moral Instructions*? for it is by his *perfect Righteousness* and *bitter Sufferings*, that we poor lost *Creatures*, by *Nature* and *Practice* have *Hopes*, upon our *Repentance* and *Humiliation*, of the *Forgiveness* of all our *Sins*, and of an *Inheritance* which is *incorruptible*, *undefiled*, which *fades not away*, reserved in *Heaven*; and we can never exalt, admire, and adore *Jesus Christ* too much
for

for the *Riches* of his *Grace* and *Love* towards us ; so that the *Eye* of our *Faith* must be placed on him, both living and dying. But how shall we know that our *Faith* is *true*, and will be available, thro' *Christ*, for our *Salvation* ? As the *Tree* is known by its *Fruits*, so *Faith*, if it have not *good Works*, is dead, and to no Purpose ; for the *Grace* of *GOD* in *Christ Jesus*, which bringeth *Salvation*, has appeared unto you all, teaching you to deny all *Ungodliness* and worldly *Lusts*, and to live *soberly, righteously*, and *godly* in this present *World* ; and let every one that names the *Name* of *Christ* (or calls himself a *Christian*,) depart from *Iniquity*, and maintain *good Works* ; that this may be your *Rejoicing*, and the *Testimony* of your *Consciences*, both living and dying, that in *Simplicity* and *godly Sincerity*, not with *fleshly Wisdom*, but by the *Grace* of
GOD,

GOD, you may have your *Conversation* in this *World*; otherwise you may know, whatsoever *Faith* you profess in *Christ*, it is none other than the *Hope* of the *Hypocrite*, which shall perish; and you have the *Marks* and *Signs* of *Reprobation* and *Damnation* continually before your *Eyes*. Therefore for *Christ's* sake, and your own *Soul's* sake, take in good part and practise the following *Counsel* and *Admonitions*, which as you have often heard from the *Pulpit*, so now, from a sincere *Love* to your *Souls*, and an hearty Desire for their *everlasting Happiness*, I am about, in the *Name* of *GOD*, to give you: Tho' when you have done all, you must account yourselves unprofitable *Servants*, and depend on *Christ Jesus* alone for *Salvation*, that after *Death* your *Souls* may rest in *Peace*, and the joyful *Hopes* of the *Morning* of

a glorious Resurrection to eternal Life and Felicity.

Live in *Peace*, and the *Blessing* of G O D Almighty, the G O D of *Peace*, and *Christ Jesus*, will dwell and reside among you, and in your *Habitation*; but *Quarrels* and *Contentions* in your *Families*, or one among another, banish the G O D of *Peace* from you: Therefore fly *Law-Suits* one with another; for they breed nothing but *Envy*, *Strife*, *Contention*, and every evil *Work*. But you will say, *Physician* heal thyself! For pray tell us, who has been more given to *Law* than you? To which I answer; If by *Law* you mean the *Presentment* of *Criminals* at the *Visitations*, I confess that I never would, to the best of my *Knowledge*, spare any *such*, either for *Fear* or *Favour*, nor suffer the *Churchwardens* so to do, contrary to their *Oath* and my *Duty*. And if sometimes I went to *Law*,
it

XXI.
Against
Law-
Suits and
Revenge.

it was for my *just Right*, which I could not otherwise get by *Love* and *Persuasion*. And as for this *Time*, you know it has been a *Custom*, from Time *immemorial*, to publish and marry *People* from *Bradford Parish* at *Haworth Church* without *Contradiction* or *Opposition*; and tho' *eight* or *nine Years* since I published and married a * *Couple* from the aforefaid *Parish*, it was nothing but what my *Predecessors* had always done, beyond the *Memory* of *Man*; but finding it contrary to the *Rules* of our *Church*, I offered mine *Adversary*, *Submission* and *Satisfaction*, and that he should be sole *Arbitrator* in the Case, according to his own *Conscience*, and make a *Bill* of whatever it had cost him, and I would pay all to a *Farthing*, and never transgress into his

* We all believe they were sent for a *Bite*; and God Almighty reward him that sent them.

his *Parish* again, if I knew it, but keep me to mine *own*: yet, like that unreasonable *Wretch* whose Neighbour, by *Misfortune* or *Accident*, has transgressed into his *Field*, tho' his *Neighbour* offers him *Satisfaction* to the utmost, and that he will pay him whatever he demands for the *Trespass*, and endeavour never to do so again, nevertheless he proceeds in a vexatious *Law-Suit* to the utmost; so mine *Adversary*, tho' he might have had full *Satisfaction*, yet went on, most maliciously, to the very last *Extremity* of *Law*. But enough of this.

As I said before, so I say again, which I can scarce ever say too often, nor you and I practise too much, in the *Fear* of *GOD*; live in *Peace*, and the *GOD* of *Love* and *Peace* will dwell in your *Hearts*, *Families*, and among you all: But if you have bitter *Envyings* and *Strife* in your *Hearts*, glory not;

F

for

XXII.
Of Peace
and Love,
&c.

A LETTER to the

for where *Envy*ing and *Strife* are, there is *Confusion*, with every evil *Work* : Therefore let all *Bitterness*, and *Wrath*, and *Clamour*, and *Evil-speaking* be put away from you, with all *Malice* ; and be you kind one to another, *tender-hearted*, forgiving one another, even as you hope that *GOD* for *Christ's* sake will forgive you. Hath not our *Blessed Saviour* taught you, that this ought to be the great *Argument* in pleading with *GOD* by *Prayer* ; Forgive us our *Debts*, for we forgive our *Debtors* ? And if your *Brother* or *Neighbour* trespass against you *seventy Times seven* in a Day, and turn again, and repent, forgive him : For if you forgive *Men* their *Trespasses*, (upon confessing their *Fault*, endeavouring to make *Restitution*, and promising to do so no more,) your *Heavenly Father* will also forgive you your *Trespasses* : But if you forgive not *Men*, neither will

will your *Father* forgive you. Let none of you go beyond or defraud another in any *Matter*; for the LORD is the *Avenger* of all such: therefore keep *Innocency*, and take heed to do the *Thing* which is *right*; for that will bring a *Man* Peace at the last. But if you do *wrong*, *back-bite*, and *speake Evil* one of another, beware lest you be consumed one of another. If any of you be overtaken in a *Fault*, you that are *spiritual* restore such an one in the *Spirit* of *Meekness*, considering *yourselves*, lest you be also tempted. Endeavour as much as in you lies, to live *peaceably* with all *Men*; and to the utmost of your *Power*, do all the *Good* you can, both to the *Souls* and *Bodies* one of another, and of every one. Suffer not *Sin* one in another, but modestly rebuke it, with *Meekness* and *Love*; and both in admonishing one another, and shewing a good *Example* one to another, pray

one for another: And in all Things behave yourselves as becometh the *Gospel* of our Lord and Saviour *Jesus Christ*.

XXIII.
Obedi-
ence to
Civil
Powers.

I put you in Mind to be subject to *Principalities* and *Powers*, to obey *Magistrates*, and to be thankful to *GOD Almighty* for the present *happy Government*, under which we enjoy *Peace* and *Plenty*, *Liberty* and *Property*, both *Religious* and *Civil*; none making us afraid.

XXIV.
The Duty
of Clergy
and Lai-
ty.

I desire the *Clergyman* whom I have chosen as a fit *Person*, (and I believe neither you nor I are disappointed,) to serve in my Stead in *Holy Offices*, may preach *Christ*, and him *crucified*; not forgetting that only *Hope* and *Foundation* of *Salvation*; but may be an *Example* to you in *Life* and *Doctrine*, rightly dividing the *Word* of *Truth*, and giving to every one his *Portion* in due *Season*; warning *impenitent Sinners* of the *Wrath* of *GOD* which

which is revealed from *Heaven* against them, and building up such of you in your *holy Faith*, in whose *Hearts* a good *Work* of *Grace* is begun ; and that you may observe and obey those *Instructions*, which from the *Word* of *GOD* he gives you, for your *everlasting Good* ; and have him in *Esteem*, for his *Work's sake*.

Are you *Masters* ? Give unto your *Servants* that which is *just* and *right*, and forbear *Threatening* ; knowing that you also have a *Master* in *Heaven*, who in a little *Time* will call you to an *Account*, how you have behaved yourselves, not only to their *Bodies*, but also to their *Souls* : Therefore let not *him*, or *her*, who works *Deceit*, or tells *Lies*, dwell in your *House*, or tarry in your *Sight* ; but chuse such an one for your *Servant* as walks in the *Fear* of *GOD*, and in a *Religious Way*. Or are you
Ser-

XXV.
The Duty
of Ma-
sters and
Servants.

Servants? Be just and honest to your *Masters*; not stealing any Thing from them, but serving them truly, not only when they see you, but also when they are absent from you; and observe and practise the good *Counsel* they give you, for the *Welfare* both of your *Bodies* and *Souls*.

XXVI.
The Duty
of Parents
and Chil-
dren.

Are you *Parents*? Endeavour to bring up your *Children* in the *Fear* and *Admonition* of the LORD; do not only take Care of their *Bodies*, as to get them a *Trade*, or something in the *World*; but, like *Abraham*, command your *Children* and *Houshold* after you, by good *Instructions*, and as good an *Example*, that *Religion* may be kept up, and flourish, in your *Names* and *Families*, when you are sleeping in the *Dust*. Or are you *Children*? Obey your *Parents* in the LORD; be not stiff-necked and unteachable, but *honour* them, and
be

be a *Comfort* to them; and the *Blessing* of *GOD* will attend you, both in this *World*, and that which is to come.

Are you *Husbands*? Love your *Wives* as your *own-selves*, and be not bitter against them, nor give them just *Occasion* of *Fretting*, or *Discontent* against you. Or are you *Wives*? Reverence and obey your *Husbands*, as it is fit in the *L O R D*, and be not *ill-tempered* or *peevish* towards them: But behave yourselves to each other, as being *Heirs* together of the *Grace* of *Life*, that your *Prayers* be not hindered.

XXVII.
*The Duty
of Huf-
bands and
Wives.*

Are you *Young*? Remember your *Creator* in the *Days* of your *Youth*; fly youthful *Lusts*, and those *Follies* to which your *Age* inclines you; begin *Religion* and the *Worship* of *GOD* betimes; think on the peculiar *Delight* he takes in such as are early *Servers* and *Fearers* of him; for which he
blessed

XXVIII.
*The Duty
of Youth.*

bleſſed young *Abijah* when he was yet a *Child*: If you ſeek him, he will be found of you; but if you forſake him, he will caſt you off for ever.

XXIX.
*The Duty
of Man-
hood.*

Are you in the *Middle Age* of *Life*? Repent you of the *Sins* and *Follies* of your *Childhood* and *Youth*; let not the *Profits* and *Pleasures* of the *World* cheat and deceive you; labour to be uſeful in your *Places*, both to yourſelves, and others; make *Religion* your *chief Buſineſs* and *Concern*; and chuſe the better *Part*, which *Death*, whenever it is ſent to arreſt you, can never take from you.

XXX.
*The Duty
of Old
Age.*

Are you *Old*? Endeavour to redeem your loſt *Time*; double your *Diligence* in your *Chriſtian Race*; let *Faith*, *Hope*, and *Charity*, *Patience*, and *Humility*, have their full *Work* in your *Souls*; and as you come nearer and nearer *Eternity*, place your *Hearts* more and

and more on your *everlasting Home*; and run fast, and still more fast in the *Way* and *Work* of your *GOD*, towards a better *Country*, even an *Heavenly*: Your *Time* is spent; remember *how!* for *Death* is certainly about to cut you down, and the *Judge* is at the *Door!*

Give *Alms* of your *Goods*, and never turn your *Face* from any *Poor Man*, and the *Face* of the *LORD* shall not be turned away from you: Remember what *Charity* doth; for it covers a *Multitude* of *Sins*; and that *Alms* deliver from *Death*, and make an *Atonement* for *Sins*. Therefore if you have *much*, give *much*; or if you have but *a little*, give *a little*; remembering the *Widow's Mite*, or rather your *dear Lord*, who has given you freely all that you enjoy, after he had purchased it with his own *Blood!* Oh then, when he presents himself before you, and

G

asks

XXXI.
Of Cha-
rity and
Alms.

asks an *Alms* in the *Person* of a *poor needy Creature*, hungry, naked, sick, or in *Prison*, send him not away without *Relief*; but have some *Pity* on him who was *hungry* and *naked* for your sakes; and he will say unto you at the *Last Day*, Come you *Blessed* of my *Father*, inherit the *Kingdom* prepared for you from the *Foundation* of the *World*: And these *poor Souls*, if they get to *Heaven* before you, will thro' him receive you into *everlasting Habitations*.

XXXII.
Of Dili-
gence and
Recrea-
tions.

Be diligent and industrious, both for *this World* and *another*, that you may have to give to such as need; and whenever you allow yourselves in any *Recreation*, let it be *innocent*, and take Care there be nothing of *Sin* in it; spend not too much *Time* in it; for when you do so, instead of its fitting you for your *Duty* afterwards, it becomes *vicious* and *sinful*, and draws off

off your *Hearts* from your *necessary Employments*.

Avoid *Drunkenness*; for *Wine* is a *Mocker*, *Strong Drink* is raging, and whosoever is deceived thereby is not *wise*: This befots Men's *Minds*, and ruins *Body*, *Soul*, *Estate*, and *Reputation*; it makes them unfit for any *Thing*, either relating to *this World* or *another*, and even worse than *Swine*, in the *Shape of Men*, in *human Society*; therefore sometimes you see them lie as senseless and stupid as the *Hog* in the *Mire*, and other whiles troubling *Men* with their *wicked* and *foolish Impertinences*, and contending one with another, like as many *savage Beasts*, or else striving which of *them* can be the most *profane*, both in *Word* and *Deed*: Thus, Who hath *Woe*? Who hath *Sorrow*? Who hath *Contentions*? Who hath *Babblings*? Who hath *Wounds* without Cause? Even

XXXIII.
Against
Drunk-
eness
and Ex-
cess.

Drunkards, in this World, and in the next they shall not inherit the Kingdom of Heaven : Therefore avoid Excess of any kind, and use Abstinence, Fasting, Mortification, and Self-denial.

XXXIV.
*Against
Unclean-
ness, For-
nication,
and Adul-
tery.*

Flee *Fornication* ; for every *Sin* that a *Man* does is without the *Body* ; but he that committeth *Fornication*, sinneth against his own *Body*. Are you *single* ? If you find you cannot contain, *marry*. Are you *married* ? According to your *Vow* before *GOD* and his *Congregation*, do not break your *Covenant* and *Promise* ; but let every one of you enjoy his *Vessel* in *Sanctification* and *Honour* : For *Whoremongers* and *Adulterers* *GOD* will judge. Let no *obscene Communications* proceed out of your *Mouths*, nor foolish, prophane, or debauched *Jesting*, which is not convenient ; for evil and filthy *Discourse* corrupts good *Manners* ; nay, keep
your

your *Hearts* with all *Diligence* from lustful and unclean *Imaginations*; flee the *Pollutions* which are in the *World* thro' *Lust*; and even hate the *Garment* spotted by the *Flesh*: for no *Whoremonger* or *unclean Person* can be saved.

Shun giving Way to your *exorbitant Passions*; for they bereave you of your *Sense* and *Reason*, and cause you to commit many *Irregularities*, in *Word* and *Deed*, which afterwards you heavily repent of: Therefore watch over *yourselves* in this *Particular*; for they occasion a great deal of *Trouble*, both to *yourselves* and *others*. Beware of *Pride*, and having a too good *Opinion* of *yourselves*, and despising *others*; but let every one of you esteem *others* better than *himself*; and be clothed with *Humility*: for *GOD* resisteth the *Proud*, but giveth *Grace* to the *Humble*.

XXXV.
Against
Passion
and Pride.

Above

XXXVI.
Against
common
swearing.

Above all *Things*, my *Brethren*,
swear not, neither by *Heaven*, nei-
ther by the *Earth*, neither by any
other *Oath*; but in your *common*
Conversation let your *Yea* be *Yea*,
and your *Nay*, *Nay*, lest you fall
into *Condemnation*; for whatsoever
is more than this, cometh of the
Devil; even *swearing* by any *Crea-*
ture is *foolish*, *vain*, robs *GOD* of
his *Honour*, and is next to the
grossest *Idolatry*; for when you do
so, you call that to be *Witness* of
the *Truth* of what you speak, which
is not capable of it, because it knows
not your *Hearts*, which is the *Pre-*
rogative of *GOD* alone. And he
who gives himself the *wicked Li-*
berty of *swearing* by *GOD* or *Christ*
in his *Talking*, whatever *Religion*
he may pretend to be of, it is a
Demonstration he is a *prophane*
Wretch, and has no *Religion* at all:
for if any *Man* among you seems
to be *religious*, and bridles not his
Tongue,

Tongue, especially in the Case of *common swearing*, he deceiveth his own *Heart*, and his *Religion* is *vain*. Therefore whenever you hear any one *swear*, shew your *Abomination* of it, by giving him a *modest Reproof* in *Word* or *Gesture*; and if you see it will do no *Good*, cast not your *Pearls* before *Swine*, but let him alone, and depart out of such *Company* as soon as you can.

Bless, and curse not, even your *greatest Enemies*. We have all Oc-
XXXVII. Against cursing.
 casion to fear lest the *Curse* of *God* for our *Sins* should be the *sad Fate* both of our *Bodies* and *Souls*, living, dying, and to all *Eternity*: And if we consider this, we need not call for *Curses* from *Heaven* upon our-
selves, upon *others*, or upon any *Thing* else, or *desperately* call upon the *Devil* and *Hell* itself for that *Purpose*.

Lie not one to another; but al-
XXXVIII. Against Lying.
 ways, in all *Cases*, either speak the
Truth,

and Per-
jury.

Truth, or hold your *Tongues*; for all *Liars* shall have their *Part* in the *Lake* which burns with *Fire* and *Brimstone*; and all *Hypocrites*, *Dissemblers*, *Flatterers*, *Tale-bearers*, *Whisperers*, and whosoever loveth and maketh a *Lie*, shall be for ever shut out of the *Kingdom of Heaven*. Much less ought we to *lie*, like *Ananias* and *Sapphira*, when called before *Authority*, to testify upon *Oath* the *Truth* in Matters of *Fact* and *Controversy*, upon which the *Good Name*, *Rights*, *Properties*, and *Possessions* of others do depend.

XXXIX.
Of the
publick
Worship
of GOD.

Observe and practise with the greatest *Diligence* the *Worship* of GOD *Almighty*, both in *publick* and *private*: You know you have the *Privilege* and *Opportunity*, had you *Hearts* to improve the *Blessing*, of joining together in *Prayers* at *Church*, at the *Hours* of *Nine* in the Morning, and *Three* in the Evening, every *Day*; which some
Years

Years ago I begun, and have ever since endeavoured to encourage by all *Means*, to the utmost of my *Power*. As for you who live in the *Parish* at a *Distance* from the *Church*, it cannot be expected you should be constant *Attendants*; but, if possible, so order your *Affairs*, that you may be present as often as may be; and take care you read the *Psalms* for the *Day*, both *Morning* and *Evening*, and after that, always pray in and with your *Families*. But as for you who live in or near the *Town*, you are *inexcusable*, if you do not spare a little *Time* every *Day*, and be constantly present at *Prayers* in the *Church*, both *Morning* and *Evening*: Therefore for *GOD's* sake, and your own *Soul's* sake, forsake not the *assembling* of *yourselves* together, as the *Manner* of some is.

Remember the *Lord's Day*, commonly called *Sunday*, or the *Sabbath*
H Day,

XL.
Of the
Lord's
Day, and

the Duties
to be per-
formed
therein.

Day, to keep it *holy*. Come constantly to *Church*, both *Forenoon* and *After*; and take Care your *Children*, if they be of *Age*, and *Servants*, come with you, to join in *Prayers*, hear the *Word* of *GOD*, and be catechised or instructed in the *Principles* of *Religion* and their *Duty*. And as you have the *Opportunity* of receiving the *holy Communion* six *Times* in a *Year*, prepare yourselves as I have often taught you; and you are very well instructed by the *Communion Office* in your *Prayer Books*; and neglect not, for *Christ's sake*, to partake of that *Heavenly Feast*, wherein you renew your *Baptismal Vow* and *Covenant* of renouncing the *Enemies* of your *Souls*, the *World*, the *Flesh*, and the *Devil*; and with *penitential* and *believing Tears*, behold a *dying Jesus*, broken and bleeding before you. But think not that after the *publick Worship* of *GOD* at *Church* is over, you may spend

spend the rest of the *Day* in the *Alehouse*, or in *talking* about your *Trade* and *Business*, or follow your *Sports* and *Recreations*, and idle *Pastimes*; but keep your *Children* and *Servants* within *Doors*, and suffer them not to wander abroad, and prophane the *Sabbath*, and corrupt one another; but examine them what they can remember of the *Sermon*; and cause such as can read to read a *Chapter*, their *Turns* about; and afterwards pray with them, and for them: Thus, with *Joshua*, resolve that you and your *Houses* will serve the LORD.

When you pray by *yourselves*, to wit, *Morning*, *Noon*, and *Evening*, betake *yourselves* to some *private Place of Retirement*, wherever it be, and pray to *your Father* which is in *secret*, and *your Father* who seeth in *secret*, will reward you openly. In the *Morning* thank GOD upon your *Knees*, for preserving you the

XLI.
Of private
Prayer
and Meditation.

Night then past, from *Dangers* both *ghostly* and *bodily*; and pray unto him to preserve you the *Day* then following, and all the *Days* of your *Life*, from all *Evil* both in *Body* and *Soul*, and that you may be in the *Fear* of *GOD*, and blessed by *Him*, all the *Day* long ||. At *Noon* pray for *Perseverance* in his *Service* that *Day*, and all the *Days* of your *Continuance* or *Stay* in this *World*. When the *Shadows* of the *Evening* approach, and you see the *Night* nigh at hand, let it mind you of the approaching *Shadow* of *Death*; repent, and confess the *Sins* of the *Day* by past, and of your whole *Lives*: Thank *GOD* for the *Mercies* of the *Day*, and beg his *Blessing* and *Protection* in the *Night*. Think how many of the *Saints* and *People* of *GOD*, whose *Bodies* are sleeping in the *dark* and *silent Grave*, are rejoicing in the certain

|| NB. Ye are also to pray for *Others*, both *Friends* and *Enemies*.

tain *Hopes* and *Expectation* of the *Morning* of a glorious *Resurrection*. You are left as *Pilgrims* behind; but be you *Imitators* of those who thro' *Faith* and *Patience* are now *Inheritors* of the *Promises*; let your *Conversation* be in *Heaven*, as theirs was, and a few *Nights* and *Days* past and gone, one *Day* or *Night*, nay, one *Minute*, will introduce you into the glorious *Liberty* of the *Sons* of *GOD*, and that *blessed Company*, in the *Heavenly Jerusalem*.

Labour, in whatsoever *State* or *Condition* you are, to be therewith *content*. Are you *Rich*, or have a *Competency*? Be thankful to *GOD* for *Plenty*, and do not hug or hoard it up, as it was your only *Happiness*; but, without *Prodigality*, do some *Good* with it while you live, and lay it out *discreetly*, for the *Glory* of *GOD*, and the *Good* of *yourselves* and *others*, both *Bodies* and *Souls*. Are you *Poor*? Do not fret or re-
pine

XLII.
Of Con-
tent-
ment, and
against
Covet-
ousness,
Prodiga-
lity, &c.

pine at your *Condition* ; because tho' you be *poor* in this *World*, yet if you be *rich* in *Faith*, you are *Heirs* of the *Kingdom* ; therefore labour *honestly* to get your *Living*, and mind the *Concerns* of your *Souls*, and you shall have *Treasure*, with *Lazarus*, in *Heaven*. Are you in *Prosperity*? Take care of being too much exalted ; for the next *Turn* will be a *Fall*. Are you in *Adversity*? Be not cast down ; for if you be the *true Trusters* in *G O D*, there will be a *Change* in *this Life*, or a *blessed Eternity* will make *Amends* for all. Are you in *Health*? Labour diligently in your *Callings* ; and, with *M A R Y*, mind the *better Part*, which shall never be taken from you. Are you in *Sickness*? Call to mind what you have been doing in the *World* ; repent you of your *Sins*, bear your *Sickness* patiently, and beg of *G O D*, if he is graciously pleased to recover you,
to

to give you his *Grace* and *Assistance*, to live in his *faithful Fear* and *Service* all the rest of your *Days*, and a fitter *Preparedness* for your great *Change*, and that *solemn Account* which at the *Moment* of your *Death* you are to give unto the *Divine Majesty*; or if by this *Visitation* you must be called hence, your *Souls* thro' *Christ* may be received into the *Arms* of his *Mercy*, and rest in *Peace*. Are you in *Life*? Look at yourselves as *Pilgrims* and *Strangers* in this *World*; pass the *Time* of your *Sojourning* in *God's Fear*, and seek a more enduring *Country*. Or are you in *Death*? Call upon *Christ Jesus* to have *Mercy* on you in your last *Moments*, and to receive into *Rest* your departing *Spirits*.

This *Epistle*, my *Brethren*, I thought it mine *incumbent Duty* to write unto you; not for *pleasing* any one, but in *Plainness* of *Stile*, for your *Profit*; which, if you rightly

XLIII.
The Con-
clusion.

rightly peruse and practise, will tend to your *Souls Health* and *everlasting Gain*. If it please G O D I live to preach among you again, I hope thro' *Grace* I shall come in the *Fulness* of the *Gospel* of *Christ Jesus*; or if you never see my *Face* more in the *Pulpit*, it shall be my *Prayer*, both *living* and *dying*, that none of us prove *miscarrying Souls* for ever; but all our *Souls* may be bound up in the *Bundle* of *Life* with our *Lord JESUS*; and we finally meet in that *blessed Society* and *Church* in *Heaven*, where there will be no *Suspension* from serving our G O D, and praising Him for ever. *Amen*. My *Love* be with you *all* in *Christ Jesus*. *Amen*.

F I N I S

Henry Smith Bock

